

Mawlana Shaykh Muhammad Adil ar-Rabbani

DISSIMILARITY AMONG THE NATION IS MERCY

As-Salāmu ‘Alaykum wa RaḥmatuLlāhi wa Barakātuh.

A‘ūdhu BiLlāhi Minash-shayṭāni r-rajīm. BismiLlāhi r-Raḥmāni r-Raḥīm.

Wa ṣ-Salātu wa s-Salāmu ‘alā Rasūlinā Muḥammadin Sayyidi l-Anwālina wa l-Akbarin.

Madad yā RasūlAllāh, Madad yā Sādāti Aṣḥābi RasūlilLāh, Madad yā Mashāyikhinā,

Dastūr Mawlana Sheikh Abdullāh al-Fā’iz ad-Dāghistāni, Sheikh Muḥammad Naẓim al-Ḥaqqāni. Madad. Tarīqatunā aṣ-Suḥbah wa l-Khayru fi l-Jam‘iyyah.

“Tarīqatunā ṣ- ṣuḥbah wa l-khayru fi l-jam‘iyyah”, “Our way is one of spiritual companionship (suhbah) and goodness is within the community.” Shaykh Bahauddin Naqshband used to say this blessed saying; he used to say it in every gathering. We, too, say this, emulating him. Our minds remained in those blessed lands. There are so many saints and scholars there. Shukr to Allāh ﷻ, we are following that beautiful way of theirs as well.

Of course, there were differences among them; their ways of thinking or interpreting—that is, explaining—certain matters could differ. That is why our Prophet ṣallā Llāhu ‘alayhi wa-sallam said: “اِخْتِلَافُ أُمَّتِي رَحْمَةٌ”, “The dissimilarity among my nation is a mercy.” It is a mercy for the nation that scholars hold differing views and express diverse opinions on certain issues. There are four madhhabs, and each possesses its own unique characteristics distinguishing it from the others. The region we call Uzbekistan today was formerly known as Bukhara. Bukhara was fragmented into pieces; in reality, the entire region is Bukhara. Thousands of scholars, such as Imām Bukhari and Abu Hafs, were from there. Awliyā’ and mashāyikh likewise continued to serve along that blessed way.

Nowadays, some ill-intentioned people try to sow discord by exploiting these scholarly differences, claiming, “This one was the enemy of that one,” or “That one was the friend of this one.” Yet, shukr to Allāh ﷻ, through their means, some things were interpreted differently across these schools precisely to provide ease in religion for people. As our Prophet ṣallā Llāhu ‘alayhi wa-sallam stated, Allāh ‘Azza wa-Jalla bestowed these differences upon us as a source of ease and mercy. The way they followed is undoubtedly the way of Truth. There is wisdom in all things. Sometimes it is said that one of them was exiled or sent elsewhere due to disagreements, “this was the reason, that was the reason,”; yet, such disputes were not the true cause. The real reason lies in Allāh’s ﷻ wisdom and will: for these events to lead to goodness and serve as a lesson for humanity.

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For instance, in Tajikistan, there was a saint named Allahyar—a great Islamic poet and a master of the Turkish literature who spoke Turkish. The ruler of that time turned against him and exiled him to the most dangerous mountain in the region—a mountain teeming with venomous snakes. Allahyar’s poetry was widely known—much like that of Yunus Emre in our own lands. When that blessed one arrived at the mountain, all the snakes there—out of reverence for him—left the area and migrated elsewhere. Indeed, when such a blessed person is present, even animals show respect. These are merely a few instances of wisdom; there are thousands, even millions, of such wisdoms.

Therefore, we must always appreciate and show respect to Ahlu l-Bayt, the Companions, mashāyikh, and ‘ulama. Shukr to Allāh ﷻ, people today restore shrines and sacred sites wherever they find them, doing so to the best of their ability. They clean and organize the surroundings, transforming these places into beautiful places. People come to visit, showing great reverence for those blessed figures. He who shows respect receives respect. May Allāh ﷻ make our respect, love, and reverence for these blessed ones everlasting. May Allāh ﷻ help us all, in shā’a Llāh. May He ﷻ protect us from falling into fitnah. Nowadays, people stir up great discord by saying things like, “This scholar was like this, Imam Bukhari was like that, and the other one was like so.” Even if it is not prevalent elsewhere, here in our part of the Islamic world, shayṭān certainly seeks to sow discord to disparage those blessed ones. Those great figures were mujtahids, and a mujtahid exercises ijtihād regarding religious matters. A person who exercises ijtihād is not like you or me; they possess true knowledge of the Qur’ān, ḥadīth, and all related knowledge, and they issue their fatwas based on this knowledge rather than their own whims. That is why our Prophet ṣallā Llāhu ‘alayhi wa-sallam said regarding those who exercise ijtihād: “The person who is correct in their ijtihād receives two rewards, while the person who errs in their ijtihād receives one reward.” So, even if a mujtahid’s decision is incorrect, they still earn a reward.

Therefore, we must be very careful and never fall prey to such discord. All ḥadīths and knowledge have reached us through those great Islamic scholars; thus, we must not allow any doubt regarding them to enter our hearts. May Allāh ﷻ protect us from the fitnahs of these times. May Allāh ﷻ also grant guidance to those who have strayed from the right way.

Wa min Allāhi t-Tawfīq. Al-Fātiḥa.

Mawlana Sheikh Muhammad Adil ar-Rabbani
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